



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

DOCUMENT

A SET OF MONASTIC VISITATION ARTICLES

The question of the visitation of religious houses is of importance to students of medieval history not only because it figures largely in the story of the relations of the regular clergy with the papacy and the diocesan episcopate but even more because it is from the records of visitations that an accurate knowledge of the internal condition of the monasteries can best be drawn. There is no reason to assume *a priori* that visitations were formal functions perfunctorily performed; on the other hand, only the careful study of visitation documents will make clear to what extent they were honest attempts to maintain monastic discipline. Visitations had a two-fold purpose: the assertion of authority on the part of the visitors and the correction of any abuses that might be discovered. The latter was by far the more important, but the two were not unrelated. "A merely formal visitation was indeed a profitable assertion of authority, but far more authority might be asserted by a thorough and businesslike visitation."¹

The list of visitation articles here given is taken from British Museum Additional Ms. 9822, a fourteenth century register of Ely priory. The articles stand by themselves with no introduction save what their title affords. Presumably they are the articles used by the bishops of Ely or the chapter *sede vacante* in visitation of religious houses in the diocese. Some of the items, inevitably parallel those in the longer set of articles given in the Annals of Burton,² but the differences between the two lists are noteworthy. The Ely articles are here printed in the hope that they may add somewhat to the common share of knowledge concerning an important matter.

ALFRED H. SWEET, PH.D.
Washington University,
St. Louis, Mo.

Articuli super quibus inquirendum est in visitatione regularium.

(Br. Mus. Add. Ms. 9822, fols. 55, 56.)

In primo utrum monachi ipsius monasterii sunt professi.

Item an servant veram obedientiam abbati et suis preceptis sicut religiosi obedire tenentur.

Item an aliqui monachi proprietarii sunt in monasterio.

Item an continenter vivunt.

Item an ibi observatur debito modo silentium in claustro et mensa et aliis debitis horis et locis.

¹ G. G. COULTON, "The interpretation of visitation documents," *English Historical Review*, xxix, 16-39; January, 1914. This article is perhaps the more valuable because its author, whose erudition is unquestioned, has never been suspected of any bias in favor of monasticism.

² *Annales Monastici*, I, 484-486 (Rollo Series).

Item an omnes semper et simul in refectorio comedunt et an ad mensam legitur.

Item an in refectorio carnes comedunt.

Item an omnes simul in dormitorio dormiunt.

Item an divinum officium pariter et nocturnum ordinate in ecclesia horis competentibus celebratur et utrum omnes continue ad horas veniunt.

Item an bene continue portant habitum monachalem.

Item an utuntur vestibus vel lintheaminibus lineas.

Item an iacent induti vel nudi.

Item an iacent in fisonibus vel in culcitris.

Item an ibi observantur ieiunia per ecclesiam et secundum suam regulam instituta.

Item an est ibi aliquis vacabundus vel se secularibus miscens negociis.

Item an sit aliqua indebite et contra regulam beati Benedicti.

Item utrum ibi fiant capitula frequenter et quod in eis agitur.

Item an sit quod Abbas bene peragat officium suum et utrum aliqua faciat vel concedat per simoniacam pravitatem.

Item an scit vel credit aliquod corrigendum vel reformandum in persona Abbatis vel circa eius officium.

Item quot et que officia sunt in vestro monasterio.

Item an scit vel credit aliquod emendandum corrigendum vel reformandum circa personam Sacriste vel circa eius administracionem.

Item an circa personam [h]ardarii vel Prioris claustralis et sic de aliis officiis.

Item [an] officiales monasterii rationem reddent de suis administracionibus et cui et quanto et qualiter.

Item an res et bona dictorum officiorum bene custodiuntur et administrantur.

Item quot monarchi sunt in monasterio preter officiales.

Item qui sunt illi.

Item an scit vel credit aliquod emendandum corrigendum vel reformandum in A, Item in B, Item in C, et sic de omnibus aliis monachis singillatim.

Item quot et qui sunt ibi conversi.

Item an scit vel credit aliquod corrigendum vel emendandum vel reformandum in A, Item an in B, Item an in C, et sic de omnibus aliis conversis.

Item an scit vel credit aliquod emendandum, corrigendum vel reformandum in seipso et sic quilibet de Abbate et de omnibus et de³ quolibet alio iuxta premissa et postea vero circa temporalia sic interrogabitur.

Item an monasterium est debito obligatum et quantis et quibus.

Item an aliqua bona eius sunt alienata vel distracta.

Item an Abbas tenet ad manum suam omnes possessiones monasterii.

Item an Abbas bene procurat et diligenter facit excoli eas.

Item an bona eius mobilia vel immobilia sint pignori obligata et que et quibus et qualiter.

Item an Abbas bene defendit et diligenter iura monasterii.

Item an quantum ascendunt comuniter proventus seu redditus monasterii.

Item quot monachi possent inde vivere si bene et legaliter administrantur.

³ Ms. repeats seipso et sic quilibet de Abbate.

Item quot sunt ibi monachi.

Item an est ibi solitus numerus monachorum.

Item an procurantur ut decet cum virtu et vestitu.

Item an convertuntur in usus et necessitates monachorum vel in utilitatem ipsius monasterii.

Item an ibi servatur hospitalitas et qualis.

Item an est ibi infirmaria et qualiter infirmi procurantur ibi.

Item an monasterium habundat in blado, in vino, in lignis et aliis necessariis.

Item an sunt ibi libri, vestes, cruces, et calices et alia ornamenta ecclesiastica.

Item an personae aliquae suspecte vel contra honestatem religionis ingrediuntur infra cepta monasterii.

Item an scit vel credit aliqua in ipso monasterio in spiritualibus vel temporalibus reformatione seu correptione indigere omnibus super premissis ex improvise nulla precedente deliberatione interrogavimus singillatim Abbatem et monachos sancti proculi bonus recepto prius ab eis simul in Capitulo iuramento et tandem quia monasterium ipsum in spiritualibus et temporalibus quasi irreperabiliter sub ipso Abbate callapsum erat Abbas ipse sponte recessit Abbathie. De aliis queri potest que in forma predicti inquisitori continentur.
